and in a looking glass also. They asked their preceptoi who this image was. He said, *tc It is the self that is seen in everything."* At the preceptor's directions, they cleansed^ dressed and adorned themselves and looking at their shadows in a pot full of water, asked him what it was which they had seen. He answered as before,—" *What has been seen is Brahman."* Prajapati knew that this statement could not but mislead them in the stage of thought in which the pupils were, but he also knew that the highest truth could- be communicated only by slow degrees and not at all at once. He wanted his pupils to see the difficulties of this *Rrima facie* view of the Self, as something identical with the body and seek after a more correct view of it. They, however, did not at first see any difficulty in this view and left for their respective abodes, quite contented with what they had learnt. When Prajapati saw them going away satis- fied, he pitied them and said to himself, <{ They both go away without having perceived and without having known the Self, and whoever of these two, whether devas or asuras, will follow this doctrine (Upanishad) will perish " and so

it happened in the case of Virochana and his *tellow-asums* to whom he (Virochana) preached this *asura* Upanishad. They thought the care of the body, dressing and adorning it and making it comfortable by all other means is the be-all and end-all of life.

Indra, however, felt the insufficiency or rather the difficulties of the doctrine of Prajapati even before reaching the Deva-loka. He felt that that poor idea of the identity of the self with the body did not correspond with the sublime utterances by which he was attracted to the Rishi. He therefore returned to Prajapati and laid liis doubts before him. The master agreed with the pupil and asked him to live with him another thirty-two years as *Brahmacharin.* What he taught *Indra* at the end of the period is that the form in which we see ourselves in dreams, that is, as un-